

BANNER OF PROGRESS.

VOL. II.

SAN FRANCISCO, SUNDAY, MAY 3, 1868.

NO. 17.

LITERARY.

For the Banner of Progress. HARMONIA.

I do not seek for heaven beyond the stars,
Where souls of men must find their second birth;
Nor do I seek for hell deep in the earth,
Where God's fierce wrath is lodged in fire-proof jars;
Nor have I need of using Fancy's cars,
Which priests conduct with most unseemly mirth;
For their munitions smelt of hateful wars,
Where souls are cursed, while'er their mortal worth!
A still, small voice doth sway my simple will,
And Life exults where Nature spreads the feast,
Where Truth reveals its jewels to the least,
Who break from bonds of sanctimonious ill.
Heaven floods the soul, in its illumination,
When Science wields the key of Revelation.

H. ARINGTON DYER.

MUTUAL LOVE.

BY BENJAMIN TODD.

Thy hand within my own has lain,
Thine eyes have looked back love to mine,
While words, like links, have formed a chain
That round our souls in love doth twine.
Henceforth whatever fate befall,
Whatever space may intervene,
Let us not break the vowless thrall,
Or speak of love as what has been.
And should a time of trial come
To cloud our sky, with bright and blue,
In love still let our hearts be strong,
Our souls be trusting, calm, and true.
With faith and love to guide our barques,
We'll o'er life's sea so smoothly sail;
And safely, in God-hallowed ark,
We will outlive the fiercest gale.
Though friends and foes unite their powers,
And strive our hearts to still divide,
A love as strong and pure as ours
O'er seas of strife shall smoothly glide.
As streams from many fountains flow,
And sweetly mingle into one,
While through the vale they wandering go,
And flash their ripples in the sun.
So let our hearts, in cadence sweet,
Flow ever on in joy sublime,
And like the mingling waters meet
Around love's pure and holy shrine.

SCENES OF EVERY-DAY LIFE.

BY LUCIANE.

NUMBER TWO—(CONCLUDED.)

Mrs. Briggs had heard it intimated before, that Harry Rolland looked favorably upon Spiritualism; but her fears quite subsided upon meeting him occasionally at church and Bible class. Now it came from a reliable source. It could not be doubted. "I cannot allow you to receive attention from Mr. Rolland any longer. He is a well known Spiritualist; and, if your name has not become tarnished already, I implore you to try and keep it pure."

"Mother, what is there bad about Spiritualism, that you do not wish me to continue his acquaintance? Tell me! What is Spiritualism? I do not believe Harry is one of its wicked advocates; for he talks to me a good deal about God and the angels. I love to hear him. I know there can be nothing bad about him."

"But, my child, do you know how that class of people is looked upon by the world?"

"All I know is, that Elder Stephenson calls them awful wicked, bad people; and a great many make fun and ridicule them; but if Harry is a Spiritualist, I like them, and am going to be one too. I like to hear him talk a great deal better than to go to church, and listen to Elder Stephenson."

"Ella, I see I shall have to be very strict with you. Now, I forbid you having anything more to do or say with Mr. Rolland! It pains me to be obliged to take this course, for I am well aware you think a great deal of him; but it will soon wear away, and you will thank your mother for saving you from peril. Should you continue in the course you have taken, you would not only bring shame upon yourself, but upon your poor mother and family. Now, Ella, will you promise me to do as I wish, and, when he comes this afternoon, tell him you cannot go?"

"No, mother, I can never make such a promise. When you asked me to be vile, and not fit to be my associate, then I will. But you have only told me that others considered Spiritualism bad, and not the reason why."

Ella listened attentively to her mother's explanation, which would have led the unsophisticated to believe her thoroughly versed in its philosophy. The greatest objection she put forth was, that of free-lovelism and angels visiting the earth.

"And, my child," said Mrs. Briggs, "is not the testimony of thousands worth more than that of a few?"

Ella saw nothing repulsive in angels coming back to earth, but the idea of free-lovelism shocked her. She would ask Harry the next opportunity, she thought, if he really were a Spiritualist.

Their conversation was broken in upon by a signal for Ella. Harry had come, and what to do she did not know. She did not feel like disobeying her mother, and she thought it impossible to give up Harry. In this state of mind she passed to the door.

"Well, Ella, are you ready?" said Harry. "My ponies are, at least; all I can do is to hold them!" The temptation was too great for Ella. She threw on her hat, accepted the proffered hand to assist her into the carriage, and, before her mother was aware, was far out of sight.

It was a beautiful afternoon, and everything looked cheerful and happy to Harry, with the exception of Ella's countenance. He thought it bore the marks of sadness, which ill corresponded with things around. Taking her hand, he asked her what had happened to mar her happiness that afternoon; one which he supposed she looked forward to with pleasure.

"Harry, are you a Spiritualist?" she said. She could not have answered him more direct. It was full of meaning. He understood it all.

"Yes, Ella, I am. Why, is that what troubles you so?"

"I do not think I should like Spiritualists, Harry. I am very sorry you are one. Mother says they are such bad people, and that I must not see you any more."

"You have been acquainted with one a long time, Ella; and have you discovered anything bad about him yet?"

"No, Harry; but Spiritualists believe in free-lovelism, do they not? and there can be no good in that."

"Ella, it has been falsely represented to you, and by those who know nothing of its teachings. We have talked upon the subject many times, and you thought the same as I. It was Spiritualism, although we did not call it so. Can you recall any part of our conversations which was at all distasteful to you?"

"No, Harry; but what makes people ridicule and scoff, and Elder Stephenson call them so wicked, if all Spiritualists believe as you do?"

"It is now very unpopular, and we are but few in numbers. We are obliged to endure the crucifixion of the world at present, but they cannot retard our growth. Some day it will be recognized the same as other religions; but superstition and ignorance must reign a while longer."

Ella was relieved. She put implicit confidence in Harry, and now no one could lead her to think differently. She felt too happy in his presence, and that instinct, the surest guide of all, told her that he spoke the truth.

We will leave them to find their way home at leisure. Too harmonious to be broken is their condition.

Mrs. Briggs sat, perfectly distracted, in her room, not knowing what to do. Her dear clergyman could not have come at any better time. O, how glad she was to see him! She unburdened her soul to him.

He told her it was a direful calamity, and that they would appoint a special meeting of prayer in behalf of the wayward child.

"But, Mrs. Briggs, it was your spiritual welfare that brought me here; for I knew nothing of what you have just related; but it seems the Devil has a stronger foothold than I dreamed. I fear he will sweep the earth at last."

Mrs. Briggs, understanding too well the meaning of his language, nearly fainted. She was herself again in a moment, to vindicate her cause, feeling she had not entirely passed redemption, or her clergyman would not be laboring with her.

"Mrs. Briggs, did you not visit that infamous woman they call the medium, one night last week? I cannot call you sister, until things are better explained. I have just seen the lady who accompanied you, and showed her how dangerous is her condition, and led her to exclaim: 'O Lord! what shall I do to be saved?'"

"I now come to you, to snatch you from that yawning chasm, if you will, that is waiting with open mouth to receive you."

She told him all, and asked him to intercede for her with the Father, that she might not eternally be damned.

The poor, misguided sisters were again reinstated in the church, which gave them a sure passport into the most select of heavens. At last came the crash which nearly crushed Mrs. Briggs. Ella had married, and what would people say? She wondered if they would cast her off, when they knew it was unrecognized by her. They ought not to, for she sustained her position in the church the same, and gave as liberally as any one.

Mrs. Briggs labored diligently to erase all suspicion from her character. The evening prayer meetings and Bible class were often appointed at her house, and dinners were given for her clergyman and wife. People would call and go away, pitying the mother for her lost child, and honoring her for the heroism she manifested.

We will now leave Mrs. Briggs and Mrs. Little in full favor with the church community, hoping these frail specimens of humanity may find relief.

Should the reader wish to hear more of Ella and Harry, we would say that they reside in a neat little cottage just outside the village, surrounded by green trees, field, flowers, birds, music, and books. Nothing disturbs their peace, harmony, and communion with the angel world. There heaven exists, for they understand their God aright, who speaks to every breath, and what care they for popular opinions? They need not the approbation of this world, for they are strong enough without it.

"We live in deeds—not years; in thoughts—not breaths; in feelings—not in figures on a dial. We should count time by heart-throbs."

He most lives
Who thinks most—feels the noblest—acts the best;
And he whose heart beats quickest, lives the longest;
Lives in one hour more than in years do some,
Whose blood sleeps as it slips along their veins."

HENRY WARD BEECHER, in speaking of the sons of "well-to-do parents" of the present age, thus briefly biographizes them: "With what fondness do we look upon young men; how much we expect of them; how we speak about their brow and their coronal developments; what proud expectations we have of them; yet, when they have got through life, you can go to Greenwood and read pretty much their whole history—Zora, 1830; Diet, 1830; June—1861. You can put all that men do on their grave-stones, and that, too, without any great cost for chiseling."

DISRAELI once asked the noble lords of the English Parliament, when he sneered at for his Jewish descent, why, when one-half of Europe worships a Jew (Christ), and the other half a Jewess (the Virgin Mary), the worshippers are to be accounted nobler than the worshippers?

A FRENCH rag picker was seen, one morning after his work, to call a carriage, place his well filled sacks on top, and order the coachman to drive to his residence, "like any other gentleman." Thorough industry, no matter of what kind, pays.

COMMUNICATIONS.

RATIONAL ASPECT OF SPIRITUALISM, ANCIENT AND MODERN.

NUMBER SEVENTEEN.

The Prophetic Order and the prophetic gift, anciently considered, were not the same thing, by any means; for there might be members of the Prophetic Diet who were lacking in the prophetic gift; and there were prophets, or seers, who were not members of the Order. But, generally, the so-called inspired prophets came from the College of Prophets, and belonged to the Prophetic Order. An exception to this is found in the case of Amos, where it is recorded that Amos said to Amaziah, "I was no prophet, neither was I a prophet's son; but I was an herdsman and gatherer of sycamore fruit; and the Lord took me as I followed the flock, and the Lord said unto me, 'Go, prophesy unto my people Israel.'" (Amos vii. 14, 15.) We have fifteen prophets whose books are recognized in the Canon, who occupy the place of honor because of the endowment of the prophetic gift, all of whom, so far as we know, were members of the Prophetic Order, and belonged to some one of the Colleges of prophetic students. But there were hundreds of seers or prophets living contemporaneously with these select few, whose names are transmitted in books in the Old Testament, and who doubtless wrote numberless compositions, and delivered innumerable moral exhortations, equal to those emanating from the schools; but they found no place in the Sacred Canon, not being considered of Divine illumination. It was not sufficient to have been taught and trained in preparation for a future call; it was said that, when the work of the schoolmaster was done, God's work began. There seems to be some discrepancy here; for we have instances recorded where prophets were called, who had never had any school preparation whatever. Amos and Samuel are two noted examples; the latter, according to the account given of him, was called to the work while yet a child; the first evidence of his spiritual illumination showing itself clandestinely in the sleeping apartment of Eli, the priest. The Colleges spoken of were similar to the Theological Colleges in their formation and purposes; gathering in students in numbers, and training them for the special object of maintaining intact the priestly order, and the prophetic rule among the people. And these efforts were crowned with full success; for the institution failed not, from the time of Samuel to the final closing of the Canon of the Old Testament, to keep up a supply of men to fill the places with official prophets. Their chief subject of study was the Law and its interpretation; oral, as distinct from the symbolical teaching being henceforward tacitly transferred from the priestly to the prophetic Order. Then there were branch studies, such as music and poetry, as connected with prophecy. It was the duty of the prophetic students to compose verses to be sung in the Temple. (See "Sacred Poetry of the Hebrews.")

It seems that the general appearance and life of the ancient prophet were very similar to those of the Eastern dervish at the present day. The dress was a hairy garment, girt with a leathern girdle, like the dress of St. John, a description of which is given in Matthew iii. 4. The official prophets were the national poets of Judea. They composed chants and hymns, and songs, such as were made use of in their ceremonial worship. They were also preachers of patriotism, founded on the religious motive. In regard to the subject of the Theocracy, the enemy of his nation was the enemy of God; the traitor to public weal was a traitor to God; a denunciation of an enemy was a denunciation of a representative of evil; an exhortation in behalf of Jerusalem was an exhortation in behalf of God's kingdom on earth, "the city of our God, the mountain of holiness, beautiful for situation, the joy of the whole earth, the city of the great King." (Psalm xlviii. 2.) These prophets wielded a large political power in the State; being strong in the religious character, they were safeguards and a counterpoise to the royal authority when possessed even by an Ahab.

It seems difficult to trace any precise distinction between what is recorded of visions and dreams. The prophetic dream and the prophetic vision appear to assimilate and run into each other, as we find them related in the cases of Abraham and Daniel; in both, the external senses are at rest; reflection is quiescent, and intuition energetic. The action of the ordinary faculties is suspended under such circumstances; which natural result, known to us, was held by them to be supernatural, and caused by the immediate presence and action of God upon the mentality. We have an example of the views held in relation to this matter in the fourth chapter of Job, v. 13-16: "In thoughts from the visions of the night, when deep sleep falleth on men, fear comes upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up; it stood still, but I could not discern the form thereof; an image was before mine eyes; there was silence, and I heard a voice." In the tenth chapter of Daniel, we find a more vivid description of a vision, in which ecstasy and the trance are present, induced after three weeks' fasting. But how preposterously absurd the idea that the sensitive or mediumistic individual will not be affected by fasting, to-day, as well as the same class of persons were affected with a similar experience in past ages! And, if thus affected, what is there in the way of receiving communications now, as they were received then? The childish and most frivolous plea that the stream of Divine light has been, at some past epoch, cut off, and all further knowledge of that which most interests human beings closed up forever, will no longer avail the crafty theologian; his

scriptural merchandise is no longer held at former prices, for the obvious reason that it is fast becoming stale, and unsuited to the market.

J. D. PIERSON.

ASTRONOMY.

[Translated from the French of ALLAN KARDEC, in his new work, entitled "Genesis, Miracles, and Prophecies, according to Spiritualism," expressly for the BANNER OF PROGRESS, by THEOBALDS.]

THE DESERTS OF SPACE.

An immense, boundless desert extends beyond the collection of stars that we have been speaking of, and envelopes them. Solitudes succeed solitudes, and the immeasurable plains of vacuity extend far away. The masses of cosmic matter are here found isolated in space, like the floating islands of an immense archipelago. If we would appreciate, in any degree, the idea of the enormous distance that separates the mass of stars, of which we form a part, from the nearest collections of the same, we must be aware that these starry islands are scattered at rare intervals throughout the vast ocean of the heavens, that the extent of space that separates them from one another is incomparably greater than that which measures their respective dimensions.

Now, let it be remembered that the starry *nebula* measures in round numbers a thousand times the distance of the nearest stars, taken as unity; that is, several hundred thousand trillions of leagues. The distance between them, being much vaster, cannot be expressed in numbers intelligible to our mind. The imagination alone, in its loftiest conceptions, is capable of passing over this prodigious immensity—these mute solitudes, destitute of all appearance of life—and looking, in some sort, at the idea of this relative infinity.

Yet this celestial desert, which envelopes our sidereal universe, and which appears to stretch along as the distant boundaries of our starry world, is embraced by the view and by the infinite power of the Most High, who, beyond these heavens of our heavens, has developed the web of His boundless creation.

Beyond these vast solitudes, indeed, there are worlds that are resplendent in their magnificence, just as well as in the regions accessible to human investigations. Beyond these deserts, bright oases float in the limpid ether, and constantly renew the admirable scenes of life and existence. There are unfolded the distant aggregates of cosmic substance, which the penetrating vision of the telescope gets glimpses of, through the transparent regions of our sky; these *nebulae* which are called unresolvable, and which appear to us like light clouds of white dust, lost in an unknown point of the ethereal space. There are revealed and developed new worlds, whose varied conditions, foreign to those inherent in our globe, give them a life that our conceptions cannot fancy, nor our studies make evident. There creative power shines in all its fullness; for him who comes from the regions occupied by our system, other laws are there in action, whose forces govern the manifestations of life, and the new routes that we follow in these strange countries open unknown perspectives to our view.

ETERNAL SUCCESSION OF WORLDS.

A single general and primordial law has been given, as we have seen, to the universe, to secure its eternal stability, and this general law is perceptible to our senses through several special activities, which we call directive forces of Nature. We are going to show now, that the harmony of the whole world, considered under the double aspect of eternity and space, is assured by this supreme law.

In fact, if we go back to the first origin of the primitive collections of cosmic substance, we observe that, already under the empire of this law, matter undergoes the necessary transformations that conduct it from the germ to the ripe fruit, and that, under the impulse of the different forces, springing from this law, it passes through the scale of its periodic revolutions: at first, fluid center of the movements; then, generator of the worlds; subsequently, central and attractive kernel of the spheres, that were born in its bosom.

We have already learned that these laws preside over the history of the universe; what was now needed to know is, that they preside likewise over the destruction of the stars, for death is not only a metamorphosis of the living being, but also a transformation of inanimate matter; and if it is literally true that life alone is exposed to the scythe of death, it is just to add also, that substances must, of necessity, undergo the transformations inherent in their constitution.

Behold a world, which, starting from its primitive cradle, has passed through the entire extent of years, that its special organization allowed it to live; the internal fire of its existence has gone out; its proper elements have lost their primitive virtue; the phenomena of its nature, which required for their production the presence and action of the forces that belonged to this world, cannot appear henceforth, because this lever of their activity has not the resting-point which gave it all its strength.

Now, will it be thought that this extinct and lifeless earth is going to continue to gravitate in the celestial spaces, without object, and pass, like worthless ashes, into the whirl of the heavens? Will it be thought that it is to remain inscribed in the book of universal life, when it is no longer anything more than a dead letter, destitute of meaning? Now, the same laws that have raised it above the gloomy chaos of its origin, and adorned it with the splendors of life—the same forces that have governed it during the centuries of its youthful growth, which have fortified its first steps in entering into existence, and guided it to maturity and old age—are going to pre-empt the disintegration of its constitutive elements, in order to restore them to the laboratory whence creative power can draw forth without cessation the conditions of general stability. These

elements are going to return to that common mass of ether, in order to become assimilated to other bodies, or to regenerate other suns; and this death will not be an even without advantage to this earth and its sisters; in other regions it will renew other creations of a different nature, and there, where new systems of worlds have vanished away, a new garden will soon spring up again, filled with more brilliant and odoriferous flowers.

Thus the real and effective eternity of the universe is assured by the same laws that direct the operations of time; thus worlds succeed to worlds, suns to suns, without the immense mechanism of the vast heavens ever being paralyzed in its gigantic main-springs.

There, where our eyes admire splendid stars under the vault of night—there, where our spirit contemplates magnificent beams shining through distant spaces—the finger of death has long since extinguished those splendors, vacuity has long since succeeded to those brilliances, and even received new creations that are still unknown. The immense distance of these stars, whereby the light that they send us spends thousands of years in reaching us, causes us to receive now for the first time those rays that were despatched to us long before the creation of the earth, and will enable us to still admire them for thousands of years after their actual disappearance.

What are the six thousand years of historical humanity, in presence of these secular periods? Seconds in our centuries! What are our astronomical observations, in comparison with the absolute condition of the universe? A shadow eclipsed by the sun!

Here, then, as in our other studies, let us understand that the most colossal operations of our thought only extend into an imperceptible field, in comparison with the immensity and eternity of a universe that will have no end.

And when these periods of our immortality shall appear like a vapory shadow in the depths of our memory—when we shall have dwelt for unnumbered ages in these different degrees of our cosmological hierarchy—when the most distant domains of future centuries shall have been traversed in innumerable peregrinations—we shall still have before us in perspective the unlimited succession of worlds, an unnumberable eternity!

THE PHILOSOPHY OF MAGIC.

THE "BLACK ART."—(CONTINUED.)

Fire was considered, by the ancients, to be the vital principle of all things; but there was also another element, which, they believed, held all things together—the air; which Agrippa defines as "a vital spirit passing through all beings, giving life and subsistence to all things, binding, moving and filling all things." As Cicero also informs us:

"The earth is situated in the middle of the universe, and is surrounded on all sides by the air, which we breathe, and which is called 'aer,' which is indeed a Greek word, but by constant use it is well understood by our countrymen, for, indeed, it is employed as a Latin word. The air is encompassed by the boundless ether (sky) which consists of the fires above."

Through the combined influences of the aerial and ethereal elements, a species of magic was produced, in which magicians took great delight. Much of it consisted in well-known optical illusions, as may be inferred from Agrippa, as follows:

"And Albertus saith, that the effigies of bodies may, by the strength of nature, in a moist air be easily represented in the same manner as the representations of things are in things. And Aristotle tells of a man, to whom it happened, by reason of the weakness of his sight, that the air was near to him, became, as it were, a looking-glass to him; and the optic beam did not reflect back upon himself, and could not penetrate the air, so that whithersoever he went he thought he saw his own image, with the face toward him, go before him. In like manner, by the artificialness of certain looking-glasses, there may be produced in the air what images we please; which, when ignorant men see, they think they see the appearances of spirits or souls; when, indeed, they are nothing else but semblances kin to themselves and without life. And it is well known, if in a dark place, where there is no light but the coming in of a beam of the sun somewhere through a little hole, if a white paper, or a plain looking-glass, be set up against that light, that there may be seen upon them whatsoever things may be done without, being shined upon by the sun. And there is another sleight or trick yet more wonderful. If any one shall take images artificially painted, or written letters, and in a clear night set them against the beams of the moon, any other man that is privy to the thing, at a long distance, sees, reads, and knows them in the very compass and circle of the moon. Which art of declaring secrets is indeed very profitable for towns and cities that are besieged, being a thing which Pythagoras long since did often do, and which is not unknown to some in these days, I will not except myself."

It was held that in the air was retained the impression of ideas, and images of things which had come in contact with it; and that, when this air entered into the system of certain individuals of a peculiar temperament, these ideas and images were renewed in their brain, and gave rise to dreams, and strange fancies. Carrying this idea still further, the air was considered a possible medium for the transmission of thought from one person to another; "hence," says Agrippa, "it is possible naturally, and far from all manner of superstition—no other spirit coming between—that a man should be able in a given time to signify his mind unto another man, abiding at a very long distance from him; although he cannot precisely give an estimate of the time when it

is; yet of necessity it must be within twenty-four hours; and I myself know how to do it, and have often done it."

Brittan, in his "Man and His Relations," confirms this, and shows that it can be done now as well as then; and I venture to say that many of the readers of the BANNER have personal knowledge of such occurrences. Agrippa also seems to have been acquainted with what is now called "the odic forces," as may be inferred from the following:

"Certain appearances, not only spiritual, but also natural, do flow forth from things, that is to say, by a certain kind of flowing forth of bodies from bodies, and do gather strength in the air; they offer and show themselves to us as well through light as motion; as well to the sight as to other senses; and sometimes work wonderful things upon us, as Plotinus proves and teaches."

Which the following from Draper illustrates:

"Plotinus wrote a book on the association of demons with men, and his disciple Porphyry, replying to the temple of Isis along with Plotinus and a certain Egyptian priest, the latter, to prove his supernatural power, offered to raise up the spirit of Plotinus himself in a visible form. A magical circle was drawn on the ground, surrounded with the customary astrological signs, the invocation commenced, the spirit appeared, and Plotinus stood face to face with his own soul. In this successful experiment, it is needful to inquire how far the necromancer depended upon occult contrivances, and how far upon alarmed imagination. Perhaps there was somewhat of both; but if thus the spirit of a living man could be called up, how much more likely the souls of the dead!"

Those things which were considered in the superstitious ages of the past, either as the idle phantasies of presumptuous, inquisitive minds, or the unholy results of alliances with demons damned, have been realized as facts, and are demonstrable to those who care to investigate. Denton's "Soul of Things," is an illustration of this; as are also the works of Reichenbach and many others.

IMMORTALITY.

EDITORS BANNER OF PROGRESS.—For the past few years—since I yielded to the evidences at war with my previous religious teachings during more than forty-five years, and became a firm believer in the immortality of the soul of man, and that that soul can return to and influence other souls, whether in the body or out—I have followed closely all the arguments, *pro* and *con*, whether from the desk or the rostrum, within my reach, intended to establish the great fact. After all this listening and reading, I have reached a conclusion which I will give to your readers in as few words as possible.

I believe it is a monstrous folly to conclude that man is immortal simply because he wears the human form; that he is entitled to a place in God's eternal temple on "shape" alone, without any reference to higher qualifications. Under this, in my opinion, illogical and unphilosophical assumption, many professing Spiritualists run into and attempt to justify the wildest excesses of life; thus working injury to themselves, scandalizing the cause they may wish to serve, and bringing it into contempt of the "world's people." It is my opinion that all that is good in the life of men, and things animate and inanimate, is immortal, and cannot die. All the extraneous matter which we gather up in our course in life, and which does not adhere to the inner man, must be laid aside at the portals of the tomb, to be seen and known no more in the eternal world. An individual may be a Caesar, a Napoleon, or any other of earth's greatest, and yet be the veriest infant in all the qualities that are to survive the dissolution in the grave.

It is no figure of speech to say that we are to "work out our own salvation with fear and trembling." If any suppose that immortality and eternal life is to be brought to light, in their behalf, and thrust upon them as a garment, without any effort by them in the right direction, a fearful awakening awaits them on "the other side." Let none of us ever forget that every act of our lives, good and bad, is written upon our very bones, and the fibers of our bodies, temporal and spiritual—God's great book of life; and the character of our immortal life will be determined and set forth in the balance-sheet that will be made up, and exhibited to congregated universes to all eternity. This, in my opinion, is the only safe scheme of eternal salvation; the only one that is worth a feather's weight. All others will be consumed as hay, straw, and stubble, in the great day that comes to all men and all things, when they are judged by what they are, and not by what they have, or seem to have, to the superficial observer.

One Word to Pauline.

The responsibilities, which maternity renders incumbent upon woman, undoubtedly sustain a very high and important position. To her is given the moulding of the character of man; to her we are indebted for the higher attributes of human nature; and in her keeping is placed the disposal of the future well-being of man. There are, surely, few men who will dissent from this tribute to woman's natural excellence; for man, by his manhood, is compelled to admire, in woman, all that he perceives is essentially womanly. It is only as we enter the field of common interests that contentions arise, when the attempt is made to define the line of demarcation between the duties and privileges which exclusively belong to the respective sexes.

That man has monopolized many of the duties and privileges to which woman has an equal right, is stating a truth very mildly; rights, to which her womanhood entitles her, instead of excluding her from the exercise of what she may justly claim as her own. She is debarr'd from the arena of politics, lest family jars arise therefrom; while she is allowed certain church privileges, which are a more fruitful source of contention than even politics. If she were to go to the polls, the "great unwashed" would disappear; and clean faces, clear heads, and sober men would take the place of profanity, filth, and degradation. But I will leave Pauline, "strong-minded women," and the Editors of the *Revolution* to define the wrongs and defend the rights of women. In the Darwinian "struggle for existence," maternity places woman physically at a disadvantage; and, surely it can-

not be derogatory to her character as woman, to claim protection and support, in her position as wife and mother, from those who assume the duties and cares of paternity. While she can be a helpmate and the inspiration of man, he can also minister to her wants in a manner suited to his nature; both becoming mutual "stepping-stones to higher things." Thus woman may be man's savior; he, her redeemer.

The "Great Revival" in Honey Lake Valley.

JANESVILLE, LASSEN CO., CAL., April 23, 1868.
DEAR FRIENDS:—I will see what I can do for the cause of Spiritualism in the way of obtaining subscribers for your very excellent paper; for we need not only spiritual papers, but lecturers here now, to counteract the doses of theological poison we have had to swallow lately. I should like to tell you all about it; for we have had a regular "Turkish bath" in that lake supposed to be so highly perfumed with brimstone. But Brothers McGrath and Anderson cannot boast of having converted a single Spiritualist. During the "revival," a spirit friend controlled my hand to write a burlesque poem on their method of "saving souls." I intend sending it to you some time, if I can raise courage enough. By the way, Brother Anderson even went so far on the *upward* course as to attend one circle, where he found more than his match—got himself nicely "up a stump." I should like to hear from you once in a while, if it is not too much trouble. Believe me your sincere friend,
MRS. OLIVE BELK.

The Banner of Progress.

SUNDAY, MAY 3, 1868.

OFFICE, 523 CLAY STREET, UP STAIRS.

BENJAMIN TODD & CO.,

PUBLISHERS AND PROPRIETORS.

BENJAMIN TODD, W. H. MANNING, EDITORS.

TO CORRESPONDENTS.

All communications designed for publication in this paper should be addressed "EDITORS OF THE BANNER OF PROGRESS." All letters in regard to the business of the paper should be addressed to "BENJAMIN TODD & CO."

THE WORK OF THE STATE CONVENTION.

We have already disclaimed any desire or design to suggest a course of procedure for the Convention now assembled in this city; and we are still in the same mood in regard to its labors. If its members are competent for the work they have undertaken, advice from us would be superfluous; if they are incompetent, no suggestions of ours would help them in the least. We may venture, however, to express a hope as to what the Convention should not do. Principally, it should not undertake to do too much. As we understand the objects for which it has been called together, the promotion of more united and harmonious action throughout the State, in regard to the spread of our philosophy, and a better acquaintance of the leading minds among Spiritualists, are the objects most important on this occasion. The advancement of the interests of Spiritualism does not necessarily include the immediate pushing forward into the front rank of correlative reforms, or even the taking of a decided position in regard to them. While nearly all Spiritualists are radical reformers in the direction of womanhood suffrage, justice to the red man, and the rights of all men and women, it seems to us that harmony at the present time will best be promoted, not by ignoring these subjects altogether, but by not pressing immediate action upon them. While we are in a minority of the community at large, we cannot hope to carry any measures, however beneficial, so sweeping and radical as those which will emancipate woman, and render kindred reforms possible. Why, then, should the time of the members of the Convention be spent in lengthy discussions upon these subjects, to the disadvantage of the main issue before them? We hold that this is one of the things which the Convention should not do. The promotion of the cause of free religious opinion, by the energetic support and encouragement of all who are endeavoring to spread a knowledge of the facts and philosophy of Spiritualism, will in the natural course of events bring about the triumph of those kindred reforms. We cannot afford to burden ourselves with too much labor at once. One thing at a time only can be well done. And, while we declare boldly our sentiments in relation to all reforms, we need not undertake to carry them, together with all their crudities and fanaticisms, on our own shoulders, at the imminent risk of losing ground upon the main question. In fine, we hope for the best results from the action of the Convention, and that such action will be only upon the issues which can legitimately come before it.

More Imitation of Spiritualists.

We referred last week to the Church of the Advent Sunday School in this city, as having adopted circular seats, in imitation of our Lyceums. We now read in the *Lyceum Banner* a correspondence from Boston, giving the following account of further borrowing from our improved styles:—"A Baptist Sunday School in this city has gone so far in imitation of the Lyceum as to have names for the classes, such as 'Corner Stone,' 'Bible Bee,' etc.; also has its 'banners,' which are placed at the end of each seat, with the name of the class upon them. The daily papers, in their columns, speak of our Lyceum very respectfully, deigning to notice it often. Our Lyceum has as large an attendance as any other Sunday school in the city. It numbers two hundred members of groups. We have several new banners hung up in the hall, two of which read as follows: 'The Fear of God is the beginning of Wisdom.' 'The Love of God is the perfection of Wisdom.' There is one banner, a figurative representation of old theology, which lies buried in the foreground. Back of it is a church, with a steeple; the latter, being struck by lightning, is falling. A minister in this city, a short time since, made the remark, in his pulpit, 'that there were two models of Sunday schools in Boston, one was studying for heaven, and the other for hell.' Many persons remarked when we took the hall we now occupy, that it was too large! We never should occupy it! Now the questions are, How can we accommodate all? Is there room? There is not room some Sunday forenoons, as many visitors have to stand, and consider themselves lucky even to find standing-room."

ELDER KNAPP A SPIRITUALIST!

Last Sunday evening, a crowd of Spiritualists and others were attracted to Union Hall by the announcement that Elder Knapp would lecture on Spiritualism. And truly it was a Spiritualistic discourse—as good an one as any Spiritualist could wish, to confirm and establish his convictions. Elder Knapp's confessions in regard to his experience with the spirits at Stockton will benefit the cause of truth, and do more to promote the investigation of the spiritual phenomena than a dozen lectures from any of our speakers. He fully admitted the taking place of the remarkable manifestations in a Baptist family in Stockton, whenever a young and innocent little girl, a member of the family, was present. But he stated that the exhortations of himself and others had induced the father to reunite with the Baptist Church, and to send the little girl away from the family for a while; since which there had been no disturbance of their quiet, and, as the Elder expressed it, "God had come down into that family and saved it from the machinations of Satan, and they were now on the way to heaven." We care not to what agency the Elder attributes these wonderful spirit visitations, so long as the fact stands admitted, even by him, that the manifestations do take place without any visible human agency. We will take care that the Devil gets no credit for these performances, and that the proof shall be forthcoming that the departed friends and relatives of the families thus visited are the agents in producing all such exhibitions of spirit power. The difficulty has hitherto been to obtain an acknowledgment from the sectarian religious world that these phenomena were produced by any spirit power. Now that Elder Knapp has admitted that an evil spirit or spirits produce them, we have him at a decided disadvantage. Perhaps, however, as he is not much of a logician, he cannot see the conclusion to which his confessions inevitably lead. It is this: If evil spirits can come to earth and annoy its inhabitants by their freaks of mischief, good spirits can likewise return and confer benefits by advice and consolation. Either this must be true, or evil has positively more power than good, and a hyperbolic Devil, having no real or personal existence, has an active power to thwart the will and destroy the work of an omnipotent and omniscient God. If the Elder wishes to deny the power of the Almighty, and to assert the omnipotence of his supposititious Devil, he must take back his confession in regard to the spirits at Stockton. Otherwise, he must remain where he has placed himself, on our side, an out-and-out Spiritualist.

RELIGIOUS STATISTICS OF ILLINOIS.—The church membership of the different denominations in this State is given as follows: Methodists, 80,000; Baptists, 52,000; Presbyterians (of every name) 30,000; Congregationalists, 16,000; Episcopalians, 5,000; Universalists, 5,000; Unitarians, 3,000; Campbellites, 10,000; Lutherans, 6,000. There are various other lesser sects, in all probability numbering 25,000.

Whoever compiled the above statistics committed a sad oversight, in failing to mention the 150,000 Spiritualists in the State of Illinois. But perhaps they are not considered religious people. Nevertheless, they are religious, though not Christians. And, when we take into consideration our own moral character and respectability, we prefer not to be reckoned in the category with the sects.

ELDER KNAPP held another "prayer-meeting in hell" recently, at Union Hall, in this city. Since he has become a Spiritualist, he will have to abandon that sort of thing. He cannot be a devil and a son of God at the same time. He need not get up any more prayer-meetings in hell; he must not go to hell at all, either to pray or be prayed for. If he sticks to Spiritualism, he will find that there is no need of hell, or of prayer-meetings therein. Heaven and earth are all-sufficient for Spiritualists. We can pray all we want to in both. If Elder Knapp must have a hell, we hope he will go to it, and no longer try to bring to us a hell upon earth.

THE EDITOR OF THE BANNER OF PROGRESS is receiving "letters from Hell." It is wise for those contemplating emigration to keep up a correspondence with old settlers.—*American Unionist*.

This is the second time MacDonald has made the above unfounded assertion. We referred to the fact that a certain religious paper was publishing a series of articles on that title, and Mac tried to turn the tables on us by saying that we were receiving those equivocal missives from Elder Knapp's "praying ground." Fie on you, Mac! The Devil must be in you already.

WE SHOULD THINK SO.—Some one sent a Methodist a copy of the BANNER OF PROGRESS, which he ordered discontinued. It still kept coming, however. On stating his grievances to some friends, one remarked: "They think they can make a Spiritualist of you." "Not by a confounded sight," replied he; "they'll find out they are casting pearls before swine!"

REMOVAL OF THE OFFICE OF THE BANNER OF PROGRESS.—Our friends will find us, after this issue of our paper, at No. 514 Sacramento street, between Sansone and Montgomery streets, where we shall be pleased to see any number of them, provided they come with subscription-money in hand to order the paper sent to their address!

DR. J. M. GRANT, the Healer, can be found at his new rooms, 410 Kearny street, ready to relieve the suffering. From what we can learn by conversing with those who have been cured by him, we have no hesitancy in recommending him as the best healing medium on the Pacific coast.

"THE SPIRITUAL ROSTRUM."—Moscos Hall and W. F. Jamieson propose to issue at Chicago, in June next, a first-class monthly magazine with the above title. It is to be a sort of mouthpiece for mediums and lecturers.

WE call attention to E. B. Hendee's advertisement, to be found in another column, concerning his Red Land Wines. Those wishing pure wines for medicinal purposes, can find none better in this city.

WHY is the Queen of May like the celebrated *Cough Drops*? Because both are decked with a *Gaulth*.

"THE AGE OF REASON."—A weekly Spiritualist paper, bearing the above title, is printed in Montpelier, Vt.

Rev. J. H. Wythe "Come to Grief."

This anti-Spiritualist divine, of the Methodist Church in Oregon, has got into hot water by a grave offense against propriety and good manners, committed as Professor of the Medical Department in Willamette University. It appears, that, considering himself as President of the Medical Faculty of the University, he took it upon himself to sign the diplomas of the medical students as President of the University itself. Dr. Carpenter, Professor of Surgery in the same institution, discovering this unwarrantable assumption of a dignity that did not belong to him, erased Wythe's name from the diplomas, before delivering them to the students in his own department, after consultation with the Faculty on the subject. This action brought out the irate Wythe, in a communication to the *Unionist*, at Salem, in which he complains of a *secret erasure* of his name from documents to which he had no right to affix his signature in such a manner. Dr. Carpenter, however, rejoins, and castigates him severely for his "intolerable presumption," in claiming the Presidency of the University, while he was only Professor of one of its departments. The astute Wythe thinks such conduct as that of Dr. Carpenter has a tendency "to unsettle the foundations of society!" But Dr. Carpenter, on the contrary, thinks and expresses himself thus:

"If the Doctor himself should disappear from the society of men as suddenly as his unauthorized signature to the diploma did under the stroke of my pen, I do not think there would be either a 'wreck of matter or a crash of worlds,' considering the small space he occupies. The public, therefore, need not be alarmed. There is no danger that the foundations of society will be unsettled. The Doctor has only overestimated his importance, that is all."

Notwithstanding his reduction to smaller dimensions by the crushing retort of Dr. Carpenter, the Rev. Wythe has the temerity to seek further notoriety in another direction, namely, in a new crusade against infidelity. He makes the following announcement in the columns of the *Unionist*, for the Sunday after his disgrace:

"SCIENCE AND RELIGION.—On Sunday evening, at the M. E. Church, the Rev. Dr. Wythe will give the first of a series of sermons on Science and Religion, with reference to the aspects of modern Infidelity. The subject of the first sermon will be 'The History of Infidelity.'"

In our opinion, the less Doctors of Divinity of Wythe's caliber have to say of Science, as connected with modern Religion, the better will it be for the latter. The "history of Infidelity" reflects no credit upon the history of the Church; and as Science contradicts point-blank many of the religious tenets of the Church, we cannot see what advantage the latter will gain by the agitation of the subject of Infidelity, as based upon Science, by such a puerile reasoner and inflated pug-naw as Rev. Dr. Wythe, D. D. and M. D., Professor of the Medical Faculty in Willamette University, and President thereof, according to his own estimation of his proper dignity.

We perceive that we erred, some months since, in ascribing any special importance to the utterances of a man of so little intellectual capacity as this Rev. J. H. Wythe, when directed against Spiritualism. We wasted too much time and precious printer's ink upon a refutation of his weak statements, and a want of proper acquaintance with him is our only apology for having done so. We now know him better, and value his judgment less, than we did then.

Last Moments of Unbelievers.

Under this head the Boston *Investigator* sets at rest the assertion so frequently made by religionists, that skeptics are overwhelmed with mental agony and remorse at death:

"The Rev. Dr. Clapp, a graduate of Yale and of Andover, (says the Rev. G. H. Vibbert, in a sermon in *The Universalist*), who was for thirty years or more a preacher in New Orleans, and who remained there during some sixteen yellow fever seasons, made the following statement in his autobiography:

"In all my experiences, I never saw an unbeliever die in fear. I have seen them expire, of course, without any hopes or expectations, but never in agitation from dread, or misgivings as to what might befall them hereafter. I know that clergymen generally assert that this final event passes with some dreadful visitation of the unbelief, inconceivable agony over the soul of the departing sinner. It is imagined that in his case the pangs of dissolution are dreadfully aggravated by the upbraiding of a guilty conscience, and by the unwillingness, the reluctance, of the spirit to be torn with ruthless violence from its mortal tenement, and hurried by demons to the presence of an avenging Judge. But this is all a picture of superstitious fancy. It is probable that I have seen a greater number of those called irreligious persons breathe their last than any clergyman could strike a good coup de grace. Before they get sick, the unacquainted are often greatly alarmed; but when the enemy seizes them, and their case is hopeless, they invariably either lose their reason, or become calm, composed, fearless, and happy. Since my settlement in Louisiana, I have spent over three entire years in battling, with all my might, against those inviolable enemies, cholera and yellow fever. At one time six thousand people perished, showing the frightful loss of one-sixth of the people in about twelve days."

THE RED MAN.—Warren Samson, Hammon, N. J., writes to the *Banner of Light*:

"There is no class of people on earth, who have suffered greater wrongs at the hands of *professing Christians* than the red men of America. During the past forty years I have had more or less intercourse in the way of trade and traffic with the following bands or tribes: Red Jacket and his band; the Genesee, Tonawanda, Mianis, Potawatamies, Winnebagoes, Chippewas, and Sioux. I have sold 'firewater' to an Indian. Dry goods and groceries I invariably sold them at the same price as the whites. Accordingly, I never had a dime's worth stolen by them, nor an unkind word from them. Wish I could say as much for my pale-face friends."

A CHANCE FOR CALIFORNIA MINERS.—The Naples correspondent of the London *Times*, writing under date of February 8th, concerning Mount Vesuvius, which is still in a state of eruption, says that the holes in the lava are increased with white, yellow, and green sublimates, in which copper and lead predominate. Here is a grand chance for Californians, they would go to hell, a warmer place than Vesuvius, if they thought they could strike a good coup de lead. Let a company be immediately incorporated to run a tunnel into Vesuvius, shovel out the fire, and work the lead and copper mines, which doubtless exist there. So many of our San Franciscans have been a little burnt by mining speculations that the warmth of Vesuvius, at present, ought not to deter them. The farther the mining fever spreads, is from home the more it finds favor with Californians, and surely, Vesuvius is far enough off. Take your choice—go to Alaska, or copper in Vesuvius. Hot or cold?—*Daily Critic*.

A young man told Dr. Bethune that he had enlisted in the army of Zion.
"In which church?" asked the Doctor.
"In the Baptist," was the reply.
"I should call that joining the navy," was the Doctor's response.

General Meeting of Spiritualists.

A meeting of the Spiritualists of this city was held on Monday evening last, at Dasherway Hall, pursuant to the call and under the auspices of the new San Francisco Association, for the purpose of electing Delegates to the State Convention. The President, Mr. J. D. Pierson, took the chair, and W. H. Manning was made Secretary *pro tem*. The following named persons were then chosen to represent the Spiritualists of this city in the Convention:

W. H. Manning, J. D. Pierson, Benjamin Todd, David Green, Dr. J. H. Josselyn, G. W. G. Morgan, C. C. Coolidge, Dr. J. P. Tibbets, Dr. J. B. Beers, W. M. Ryder, M. Tabbs, Mrs. E. P. Thorndike, Mrs. Benjamin Todd, Mrs. S. B. Whitehead, and Mrs. E. Fitzgerald.

Mr. Morgan offered the following resolution, announcing his intention to present the same in the Convention:

Resolved, That while we assert our inalienable rights to life, liberty, and the pursuit of happiness, we accord it to all mankind, irrespective of creed or color; and that the oppression of the dominant classes over the red men of the plains, the black men of Africa, and others of the down-trodden races of mankind, is a disgrace to our boasted civilization, and a standing rebuke to the inefficiency of the dominant theologies of the past ages, calling aloud for reform.

After some discussion, the resolution was adopted. Mr. Morgan also offered the following, which was adopted:

Resolved, That so large a proportion of our most popular mediums and lecturers being women, demonstrates to mankind that Spiritualism leans the van against the religions of the age in its liberty of principle, and recognizes that our mothers, sisters, wives, and daughters have equal rights with our fathers in determining what laws shall be enacted, and who shall enact them; and if they exercised such rights, the world would be better governed than it now is.

A number of persons then signed the Constitution and became members of the new organization. The Secretary was directed to furnish credentials to the Delegates elected to the Convention; after which the meeting adjourned.

EQUALIZING THE DOCTORS.—A bill has been introduced into the New York Senate, which provides that the Governor shall appoint a Board of Medical Censors, to consist of a Censor each of Physiology, Surgery, Anatomy, Chemistry, *Materia Medica*, and Obstetrics. They are to have a salary of \$2,000 per year each, and to serve for six years. Each State Medical Society may keep in nomination before the Board seven Doctors of Medicine, from whom the Board shall select censors. Any student of medicine at any school, who can run the gauntlet of all these Censors, is to have a sheepskin from the Secretary of State, signifying that he is a Physician and Surgeon. If he fails before the Censors on surgery, he is only to be a physician. All questions put to candidates are to be in print or handwriting; and no candidate is to be examined upon therapeutics. Nobody is to have the privilege of sticking up his shingle as an M. D. who has not a sheepskin from the State, so as to be in a position to answer any question, or anything of cause and consequent effect, is said to be declared a quack.—*Investigator*.

A CLERGYMAN RUNS AWAY WITH THE WIFE OF A PARISHIONER.—Rev. Jason W. Kellogg, formerly pastor of the Seventh Street Methodist Church in this city, and more recently of Dearborn, eloped with the wife of William Moorehouse, a wealthy farmer, living about three miles from Dearborn. The Reverend eloper and his victim first went to Ypsilanti, where the former first displayed his horse and carriage, and wrote a letter to the present incumbent of the Methodist Church at Dearborn, in which he stated that he should continue to preach, but that he was actually doing that he should strive to be a Christian, and expressed the pious hope that both would meet in Heaven. Kellogg left a wife and two children, "for reasons best known to himself," as the letter also informed them. The wife of Mrs. Moorehouse has hitherto been above reproach, and her family are overwhelmed with the obloquy she has brought upon them.—*Detroit Free Press*, Jan. 20th.

CORPORAL PUNISHMENT.—The Legislature is considering the subject of inflicting corporal punishment on girls in our public schools. That is the plan for the settlement of school truants. It is no use to leave it to our school committee, composed of lazy doctors of theology, brainless lawyers, humbugs of the theological class, and a few honest men like Dr. Ordway. At present the Board of Education has a new book, on which he has a commission, that he wants to introduce. In the mean time our schools are suffering from hundreds of truants, and are springing up in all sections of the city. If our public schools were properly conducted, a private school could not live.—*Am. Union, Boston, Mass.*

Brief and Pointed Paragraphs.

"Zion's Herald" estimates that 155,000 of the inhabitants of Boston attend no church. At least two-thirds of the entire population.

CLEVELAND, Ohio, has lately added to her public institutions a Medical College for women. It is on the Homoeopathic plan.

A PROFANE chap, writing for a Boston paper, says that business has become so dull that people have nothing to do but to attend protracted meetings.

A SAVANNAH milliner beat an old gentleman most unmercifully with a broomstick, for the offense of stepping on her dress, and after her anger was appeased discovered that it was the wrong man.

A CALVINISTIC old lady, on being asked about the Spiritualists, observed, "Yes, they expect that everybody will be saved; but we look for better things."

OUR belief or disbelief of a thing does not alter the nature of the thing. We cannot fancy things into being, or make them vanish into nothing by stubborn confidence of our imagination.

A CLERGYMAN in an Eastern city recently took occasion to denounce one of the places of amusement in Boston. Whereupon the manager gave him a complimentary season ticket, with a letter of thanks, in which he stated it was the best and cheapest advertisement he had ever had.

A CERTAIN missionary among the Freedmen in Tennessee, after relating to little colored children the story of Ananias and Sapphira, asked them why God does not strike everybody dead who tells a lie, when one of the least in the room quickly answered, "Because there wouldn't be anybody left."

A HUSBAND complained of his wife before a magistrate for assault and battery, and it appeared in evidence that he had pushed the door against her, and she in turn had pushed the door against him; whereupon the counsel for the defendant said he could sue for impropriety in a husband and a wife *adoring* each other.

TO ONE who asked pecuniary assistance from a crusty capitalist, the remark was made, "Heaven helps those who help themselves." Said the would-be borrower, sourly, "That reminds me of a fall I got when I was a boy, which obtained me an offer of aid from a bystander, 'Come here, sonny, and I'll pick you up.'"

A DOUBTFUL ADMISSION.—A speaker in a public meeting, enlarging upon the rascality of the Devil, said the following pithy words: "When I was about getting religion the Devil tried to persuade me from it, and told me if I did get religion I could not go into gay company, and he, my steed, or do such things; but I have found him to be a very great liar!"

THEY have Sunday services at the Boston Theatre. Dramatic performances take place on the stage, and recently occurred the announcement of a singular mixture of sacred and secular services. There was a printed list of exercises, at the foot of which the printer inadvertently allowed the following sentence from the week-day programme to remain: "N. B.—The audience are requested to remain in their seats until the grand transformation scene closes."

PHENOMENAL FACTS.

Spirit Voices.

We give a few more examples of this kind of manifestation in addition to those furnished last week:

"I thought the readers of the *Banner of Light* might be interested in the following facts. I am not at liberty to mention names of persons or places, as they happened in a private family circle. It came to my mind, last Sunday evening, that I had not visited, for a considerable time, a certain friend of mine who lives in Boston. So off I went, and reached the house at about seven P. M. I knocked at the door, which was opened by a lady. I inquired if Miss was within. She said yes. Presently my friend made her appearance. She hesitated to admit me. I saw that she was a little embarrassed. I said that if it were not convenient for her to admit me that evening I would call again. She replied that there were a few friends with her, but—She then left me for a moment.

"In the mean time, I heard the sound of cups and glasses making a confused, jingling noise. With a smile on her face she returned, saying I might come in. So I went, and found four ladies, beside my friend, sitting round a table, apparently enjoying the good things of this life. Having been introduced to the company, I encased myself on the sofa, not far from the table. I ventured to ask my friend what had caused the cups and glasses to dance so furiously as I stood outside the door. She said that she had left the decision of whether I was to be admitted that evening to her spirit friends, who had signified their willingness to have me present by the tea-table, which caused the noise to which I had referred.

"No sooner was this sentence finished, than ten little hammers, suddenly, were set to work on the bottom of the table, that made all the crockery and glassware dance and hum. It seemed to me a little doubtful whether this demonstration was for or against me. I requested my friend to ask the spirit friends whether I should not leave, and I would abide by their decision. She put the question; and I expected to receive my answer in the usual way of rapping. But what was my surprise to hear, from under the table, apparently, a voice distinctly say, 'No.' This startled me a little, for I was sitting close to the spot from whence the voice came. I felt at ease then in the company, having come to the conclusion that I had brought no inharmonious into the circle.

"Presently we were sitting comfortably round a good fire and enjoying a friendly chat. In the course of conversation I inquired whether any of the ladies present had read a work entitled 'What- ever is Right.' They replied that they had not read it, although they had heard of it. I said that I had read the book, and believed that it was unquestionably, a good production; that the leading doctrine inculcated in that book, *rightly understood*, was true, and calculated to accomplish much good; that there was no such thing as 'evil'; that people call by that name I denominated *undeveloped good*; in fact, hell was but heaven a-making. I had no sooner finished the sentence, when some unseen intelligence, not far from my right hand, distinctly said, 'That's so.' It was the voice of none of the ladies present. I knew it was not my own, nor did it come from that quarter of the room where the ladies were sitting, but, as near as I could judge, from behind my chair. Up to this time I had never heard a spirit voice, although I had often heard that spirits had frequently spoken.

"In the course of the evening, the ladies requested me to sing a song, which seemed to meet with the approbation of the spirits; for they made the table dance and hop considerably. I excused myself by saying that I really could not sing; but if they would permit me to roar out some old ditty, like 'Auld Lang Syne,' I would do my best to oblige them, and should succeed in pleasing them by singing. I should do more for them than I could do for myself. I commenced, 'The spirits—some four or five, apparently—beat perfect time on the table to the song. When I reached the second verse, a voice at my right hand joined in the singing to the end of the song. It was the voice of none of the ladies present. It was certainly not mine. Whose was it? We could only come to one conclusion: It was the voice of some one of the spirit friends present. It was a manly, bass voice. The moment the song was ended, a perfect shower of raps came upon the table by way of approval.

"One of the ladies mentioned the fact that she had recently been reading Burns' poems, and asked me if I was much acquainted with them. I said that I was, and proposed to give them the poet's Address to the De'il, 'Tam O'Shanter,' and two or three more. At the end of each performance, especially at the conclusion of the 'Address to the De'il,' the spirits drummed out their approbation of the table in a most boisterous manner, and finally I thought I heard a voice say, 'That's good!' but could not catch the words distinctly. The conversation then turned on Biblical subjects. I said that the Bible should be treated as any other book should be treated, with reverence and candor; that the true and leave the false, for I believe that both would be found there. Mrs. Mott spoke the whole truth with respect to the Bible, when she said, in a lecture delivered to the twenty-eight Congregational Church of Boston, having her hand upon the book, 'Here are the words of God, of man, and of the devil.'

"A great knocking then commenced on the table. We inquired what the spirit friends wanted. They signified, partly by raps and partly by voice, that they wished me to read the eleventh and twelfth verses of the fourth chapter of Mark. The verses ran thus: 'Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: that, seeing, they may see and not perceive; and, hearing, they may hear and not understand; lest at any time they should be converted, and their sins should be forgiven them.'

"The room in which we sat was divided into two parts by curtains. The gaslight, which had been bright up to this moment, was now put down, so as to make, as it were, darkness visible. Two of the ladies pulled the said curtains aside and entered the other apartment. The moment they entered, a bright, phosphorescent light appeared above their heads, which seemed to radiate from a center. In about five minutes the same phenomenon made its appearance, and continued for the space of about a second.

"Thus ended my evening with both my earth friends and spirit friends. I had never before witnessed such manifestations of spirit power. I have stated the facts just as they occurred, having neither added thereto nor taken therefrom."

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BY BENJAMIN TODD.

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